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CURRENT EDUCATIONAL LITERATURE.

CONDUCTED BY PRINCIPAL J. E. RUSSELL.

Religious Instruction in Public Schools. N. S. BURTON. The Andover Review. Jan.-Feb., 1893. pp. 33-45.

The true end of the public school is to educate the children of the country to be good citizens of the state and good members of society. The state must assume the training requisite to good citizenship, and must establish her own schools, and tax all for their support, on the same principle that she taxes for any other means of defense, because all are benefited. Immigration has put on the public school the added burden of training into good citizens, children of foreign-born parents. These children usually remain in school but a short time, and must be trained, if trained at all, at a very early age. Preparation for good citizenship demands both intellectual and moral training. All recognize the need of a moral element in the public school training of children, but a large number insist on excluding religious instruction. But can morality be inculcated if religion is excluded? As regards moral instruction, pupils may be taught in school that lying and stealing are wrong, yet to make this instruction effective at home is the real task. The school must offset home influences which are hostile to virtue. Honesty may bring rewards in school, and cheating, penalties; but what if the child finds this order reversed outside the schoolroom? "The coming citizen needs to be taught that there is an almighty and righteous Ruler of men who will render to every man according to his deeds; that under the government of such a Ruler it is inconceivable that wrong-doing should bring good to the wrong-doer." If the child is to be taught to prize the approval of instructors, why not teach him to desire the approval of a God who regards the right and good? If he is urged to cultivate a character which he himself can respect, why not offer him the only perfect character, Christ, as a model? Religious people believe that the safety of the government rests on the virtue and intelligence of its people, and that the future citizen must receive some kind of religious instruction. The state has a duty to those whose home influences are vicious, and she cannot trust to "voluntary agencies" to counteract the effect of such surroundings. The state assumes the training of these children for citizenship, but omits an essential part. While it is the duty of every parent to give religious instruction, still the state

must guard against possible neglect to do so. "So far as the well-being of the state requires it, the authority of the state is higher than that of the parent, and whatever the state needs for her safety, she has a right to do." Schools are necessary for the protection of the state, and the state cannot allow every parent to rule out whatever he does not want his child to learn. The state does not need to pass on the divine authorship of the Bible, "let the Bible take its place in the public schools on its own inherent character as a book suitable for training the future citizens of a free nation." "Let the state teach no religion," but "such religious truths as are necessary to make good citizens." A school board may abuse its power, and sectarian teaching may creep in, but "the possibility of such abuse does not invalidate the principle that the state has a right to give such instruction as will insure good subjects." "The state grants to each sect to teach such doctrines as it thinks essential to its existence. Shall she permit any sect to restrict her right to teach whatever is necessary to her own safety?" Subjection of the state to a sect, would be "the helpless bondage of the state to the church."

Lucy M. Barto.

The Head Masters' Conference. *The Educational Review* (London). January, 1893. pp. 131-156.

Last year the Head Masters' Conference assembled at Merchant Taylors' School, Charterhouse Square, on December 22 and 23. The principal discussion was on the subject of Higher Religious Education, the outcome of resolutions passed at a conference held last summer at Sion College under the presidency of the Archbishop of Canterbury. The chairman (Rev. Dr. Baker, head master of Merchant Taylors') in his opening address called attention to the growing feeling of anxiousness amongst churchmen at the very imperfect knowledge of religious subjects and at the very vague and loose opinions that are popularly held with regard even to the fundamental truths of the Christian religion. Instruction in church history and Bible lessons are regularly given in most schools, but there is a feeling that the instruction for boys of the Church of England should be more doctrinal. Our older, great public schools and grammar schools, and most of the great modern schools, were founded distinctly as nurseries for the Church of England. Even nonconformist patrons seldom object to their sons receiving definite teaching of religious subjects. The Rev. A. Lyttelton (Haileybury) was called upon. He thought it was a good principle that young minds should be left to form their own decisions upon questions of great and burning importance. But boys should be fairly equipped with the leading and cardinal facts which alone will enable them to form rational decisions. Surely it is important that they should know

something about the Church of England, seeing that they will probably all of them be called upon, before they are many years older, to vote upon the question of disestablishment. The minds of boys on these subjects are filled with error gathered from nursery maids and Calvinistic sources. The Rev. J. E. C. Welldon, head master of Harrow, followed. He said that the plan proposed would make a marked distinction between boys who are members of the Church of England and other boys. "Now, the principle upon which I will venture to take my stand is, that as public schoolmasters we should endeavor not to magnify, but, as far as we can consistently, to minimize the differences between the Church of England and other Christian bodies. And I take up that position because I believe that the public schools are the property, not of the church, but of the nation." To compel all boys to receive teaching in church history, as it commends itself to Churchmen, and in the Prayer Book and the Catechism, would be unfair. Let such teaching prevail as can be given without offence and without discrimination between boy and boy. The Rev. A. F. Ruttly (St. John's School, Leatherhead) declared that what we want is to give our children definite dogmatic teaching, and, until we do that, the state of religious education must be unsatisfactory. Our Bishops should recognize the schoolmaster's office as a spiritual charge. The Rev. Dr. Fearon (Winchester) objected. He valued the importance of the schoolmaster's office, but he thought nothing could be gained by accentuating the differences between Christian bodies. Speeches were made by the head masters of Marlborough College, Felsted, King's School, and Bedford. It was apparent that no resolutions satisfactory to the Sion College Conference could be passed and the matter was referred to a committee to receive further communications. The next topic considered was the enjoyment of Scholarships by sons of wealthy parents. The discussion, which was spirited, made clear the bad policy now pursued. On motion of Dr. Percival (Rugby) the conference declared "That, whilst it is of primary importance that Scholarships should be awarded on grounds of intellectual merit, without reference to the pecuniary circumstances of the candidates, the emoluments, as distinct from the status of the scholarship, should not be enjoyed by the sons of the rich."

J. E. R.

Educational Institute of Scotland. Congress at Paisley. The Educational News (Edinburgh). Jan. 7, 1893. pp. 3-8.

Professor Young, of Glasgow University, presided and made the opening address. During the past fifty years many changes have been effected in the position and relations of teachers. But the teachers are not yet recognized as a part of the national staff. The state supports the legal and medical professions in the manage-

ment of their own affairs, and bars the unqualified from practising. But in education, the public, the pupils, and the teachers have no protection. In an ideal educational scheme, there should be a continuous gradation of schools from the lowest to the university. In Scotland the movement began in 1832, but there was no Department till 1846. In 1863 individual examinations took the place of class inspection. Later on, universities were allowed to certificate teachers, but the Act of 1870 ended this nineteenth century guildry. The universities have nothing to do with teachers, save to give them, as citizens who seek it, higher instruction, to ascertain that they are thoroughly educated, and so qualified for a degree, and thereby fit to enter on teaching or any other profession. Experience gained in the class-room, under an experienced teacher, is the best preparation ; after that has been gained and supplemented by courses on method, so that the young teacher may be accustomed to think, in place of working as a machine, as much university attendance may be added as possible. We are drifting towards more complete absorption by the state. Hitherto the state has certified the teacher, inspected, censured, and, on the approach of old age, ignored him,— a one-sided arrangement unknown in any other state department. Registration seems to me the central question. It is the strength of the medical profession, and were it placed in the hands of competent organizations, like the Institute and the Association of Secondary Schoolmasters, it would prove a boon to public and teachers. A grave difficulty confronts us in another way. The new Joint Board of Examiners is dominated by the Arts Faculties. It is autocratic, and there is no appeal from its decisions. Should such a commission control admission to degrees in medicine and science? The result already is confusion in the medical department. The standard has been raised recklessly and without consideration of the students. I hold that those most interested should be represented on the Joint Board ; it is correct in practice and right in theory.

Mr. J. G. Thompson, Neilson Institute, Paisley, then delivered an address on David Stow, "the foremost educationist that Scotland has produced since the great reformer, John Knox." Dr. Dickie read a paper on "The Superannuation of Teachers" in which he urged that inasmuch as teachers were public servants, the state should provide for them in old age. A paper on "Technical Education" was read by Mr. Caird, shipbuilder, Greenock. He advised technical training on the grounds of public economy. Other topics that engaged the congress were "Continuation and Evening Schools," "The Laws of Brain considered in relation to School Work" (Professor Calderwood, Edinburgh University), "The Position of Assistant Teachers," and "Secondary Education in Rural Schools."

J. E. R.

Notes on the Training of Secondary Teachers in Germany. J. J. FINDLAY. Journal of Education (London). February, 1893. pp. 87-89.

The Government of Saxe-Weimar has adopted at Jena the plan of a *Gymnasial-Seminar* possessing all the features essential to a complete program of secondary training. The students are placed under the charge of the head master of the Gymnasium for a practical introduction to secondary-school life; they work with him and his staff for a year, and become familiar with the specific character of gymnasial teaching. At the same time they are at work with Professor Rein in the University. They attend his lectures on Pedagogics, and work with the Professors of Philosophy also, if they have not studied ethics or psychology with sufficient care in earlier years. They teach some subject in the practising school, and follow the whole work of the University *Seminar*, in research and theory, as well as in criticism lessons. The lessons which are given in different classes in connection with training, are more effective than the rest, for the preparation for them is much more carefully and thoroughly made. The head-master and his staff are thus able thoroughly to equip those students who will presently form the younger part of their staff, according to their own methods. The principles which the long experience of Germany has deduced are:—

(a) There are two organizations to which the charge of training secondary teachers can be entrusted—the university and the school. (b) The university favors the treatment of pedagogy as a *science*; it lays the foundations of the science in ethics (giving the aim of education), and in psychology (leading to the principles of method). It brings to the aid of the theory of instruction the ripest scholarship of the day in each department of study. The university forms an appropriate center for bringing the best work in pedagogics into association with theology and with medicine, both of which have responsibilities in relation to children. (c) The school favors the treatment of pedagogy as an *art*; it seeks to make the teacher in training an efficient workman; its strength lies in experience and skill rather than in science and method; above all, it brings him into direct contact with children. (d) Neither the university nor the school *alone* can give satisfactory training. If the university attempts training, it should have a practising school. If a school attempts to train its staff, theory, based upon philosophy, must precede or attend practice. (e) Training should cover the whole period of study after the intending teacher has left school. But the first portion of this period (for a degree, etc.), should be conducted apart from professional training proper. (f) This period of general study may well include an introduction to philosophy, this introduction being indispensable to teachers. (g) The private reading of books on pedagogy and philosophy is of value only as supplement-

ary to instruction ; and a paper examination, as a test of efficiency, is only of value as a supplementary aid to other tests. Training is teaching. Neither lecturers nor text-books nor correspondence colleges supply an adequate substitute for it. (*h*) The universities and schools share the responsibility for initiatory training ; until they move in the matter, and show by experiment both what is possible and what is desirable, no legislation can alter the existing situation. The state comes last.

George G. Brower.

Electives in the High School. E. J. GOODWIN. Educational Review (New York). February, 1893. pp. 142-152.

In 1886 the courses of study in the high school of the city of Newton, Mass., were reconstructed. The courses leading to college entrance were made to accord with the college entrance requirements. The general course received extraordinary consideration at the hands of the committee—men distinguished for sound learning and wide experience. They divided the subjects of study into three classes : prescribed studies, alternative studies, and electives. The prescribed studies are English, history, and the elements of physics and chemistry. The required courses in English and history comprise an exercise every day for four years ; in science every pupil must have four exercises a week during the course. Twelve exercises a week are required as the minimum from each pupil. The difference must be made up from the electives offered. Latin and algebra come daily ; in French and German, geometry, trigonometry, drawing, and book-keeping, recitations are held three times a week. Since the adoption of the course, complete statistics have been kept of its workings. Nearly one-third of the pupils are satisfied with the minimum requirements of twelve recitations a week, exclusive of elocution, calisthenics, and literary drill. The most difficult elective subjects are not the most attractive. Latin and mathematics meet the favor of the few, while French and drawing allure the many. Of the 39 per cent. electing Latin the first year, only 6 per cent. complete the course. In French 76 per cent. enter the work the second year, and 75 per cent. continue it for three years. Nearly one-half of the pupils elect drawing, while but 30 per cent. take algebra and 23 per cent. take plane geometry. The more numerous recitations in Latin and algebra deter many from entering those courses. The average number of recitations per week for those electing Latin is 17.7. The advantages arising from such a course are considerable. The emphasis put upon English, history, and science, has been productive of better methods and a higher grade of work. Better attention and more enthusiasm in class is secured by making the harder subjects elective. Mistakes made by the individual pupil in mark-

ing out his course, are easily rectified. The average length of school life is increased. The elective system encourages bright pupils to do their best, and "special students" are unknown.

J. E. R.

The Scotch Education Department. PRINCIPAL DONALDSON.
Scottish Review. February, 1893. pp. 183-207.

In this account of the Scotch Education Department the writer does not profess to describe the "theoretic rights and duties" of its components, but rather to indicate the part which they actually perform in the administration of educational affairs. The Department is composed of the following members: (1) The President of the Privy Council, who is its nominal head. He does not necessarily know anything about Scotch education, nor manifest any interest in it. His duties are generally limited to the signing of an occasional document. (2) The Secretary for Scotland, who is supposed to have charge of the administration of education in Scotland. The other duties of his office, however, are too numerous to allow him to devote much attention to the subject. (3) A Privy Council of Education in Scotland. This is appointed by the Crown, but its duties are not defined, and it seldom meets. (4) The Education Office, at the head of which is the Permanent Secretary of the Education Department. To this officer, who is not responsible to Parliament, is entrusted almost entirely the administration of education. As he has charge of the distribution of grants of money to the public schools, the school boards are practically under his control. Hence it is in his power to determine the subjects of study and the methods of instruction. He controls the expenditure of school boards on buildings and teachers. The inspectors are chiefly appointed by him and are responsible to him. In short, nearly all the duties of the Education Department devolve upon him. The inadequacies of the Scotch system of education are mainly due to the fact that "the Permanent Secretary is entrusted with enormous powers as an executive officer, and that he has no legislative powers at all." In his own sphere his authority is practically unlimited, but beyond that he is helpless. This is the source of many evils. The governing bodies have full charge of the employment and dismissal of teachers, and, if they commit an injustice, there is no redress, except by appealing to the public. On the other hand, they have no power to bestow a retiring allowance upon a deserving teacher, nor is the Permanent Secretary able to give them the authority. The system of school examination is practically useless. The examiner merely reports to the Permanent Secretary, and neither affords the teacher any assistance by suggesting better methods of instruction, nor aids the governing bodies in improving their educational machinery. No attempt has been made to harmonize the different kinds of second-

ary schools, and to make them co-operate with each other. To show by contrast the defects of the Scotch system of education, a translation is given of the law relating to the organization of education in France. The Supreme Council, which has charge of the educational affairs of that country, contains representatives from all classes of teachers, from those of the university to those of the primary school. It is presided over by a Minister of Education, who is a member of the Cabinet, and is in touch with the educational interests of the country, having generally been a teacher himself. In conclusion the writer thinks that Scotland should have a "Minister of Education responsible to Parliament and the nation for the educational arrangements of the country," and that he should be assisted by "a consultative council containing representatives of every kind of educational institution, and embracing within it the best educational knowledge and experience of the country." She should not, however, simply imitate other nations, but adopt a system adapted to her own peculiar needs.

D. D. Hugh.

Experts in Education. LARKIN DUNTON. Education (Boston). February, 1893. pp. 327-335.

It is a strange anomaly that any man of learning, or any man who has received a majority of the votes of his town or city, is on this account considered competent to direct in all matters of education. The man who undertakes to prepare a course of study, even for the common schools, should know the aim and purpose of education; he should have a clear conception of the essentials of civilization, and of the knowledge, power, and habits which future citizens will need. He must be acquainted with the process of education; he must know all the activities, physical, intellectual, aesthetic and moral, which condition the child's progress. He must know the different classes of educators and the part that each is to perform in the work of education. He must be able to co-ordinate studies. He should discriminate nicely in educational values; he must distinguish between knowledge and the mental training involved. Not only do school committees formulate courses of study, but they assume the right to pass upon a teacher's fitness for his profession. With as much right might a lawyer examine a candidate for a medical degree. The sooner it comes to be understood in every city and town in this country that teachers are to be selected and appointed on account of professional knowledge and skill, and that they are then to be trusted as experts, the better it will be for the cause of education.

J. E. R.